



DAY *by* DAY

CALL TO MISSION

*Practical application and inner
strength for your discipleship*



WRITTEN BY **ROBERT STREET**

DAY *by* DAY L CALL TO MISSION

Robert Street gives the
General's calls a personal context



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The General of The Salvation Army

ISBN 978-1-912981-26-7
E-book ISBN 978-1-912981-27-4

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Book design: Jooles Tostevin-Hobbs

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British Library Cataloguing-in-Publication Data
A catalogue record of this book is available from the British Library.

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Printed and bound in the United Kingdom



The Salvation Army International Trust is a charity registered in England and Wales (no. 1000566) whose sole trustee is The Salvation Army International Trustee Company, a company limited by guarantee and registered in England and Wales (no. 02538134) at 101 Queen Victoria Street, London EC4V 4EH.

www.salvationarmy.org

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FOREWORD BY THE GENERAL

Central to God's will is the exercise of his plan to engage in the redemption of all mankind as we find it in John 3:16. This is his shared 'call'. This sense of personal engagement and purpose-driven living has, from the planting of the Church in Acts until this very day, been the cornerstone – a main thrust authored and directed by the 'God who so loved, that he gave'.

Though there are distinct and directed dimensions to God's call, most will agree that in its application an overflowing desire for reconciliation with his loved ones springs from the very heart of God. The partnership in the gospel, the telling of the good news, cascades from the very throne room of Heaven, reaching to the heart of everyone who responds through repentance that leads to daily obedient faith. Our 'day by day' experience of walking with God by scriptural mandate pulls us towards an intimacy with him that clarifies his will for us and is often expressed in what we describe as 'our call'.

It is likely that you have been aware of 'burning bush' callings or you have read about Paul's 'Damascus road call'. Or perhaps, like me, you live with such an overwhelming sense of God – that reassurance that 'Jesus loves me! This I know...' – that your awareness of his will and purpose comes with the dawning of each day.

Discipleship in the Army – what we call soldiership – is directly linked to calling, service and being set apart to engage in Christ's mission. The General's Call to Mission, a new perspective on soldiership in the form of the publication *Called to be a Soldier*, and now *Day by Day – Call to Mission*, each carry the simple message that being identified as a Salvationist implies a personal link with the mission of The Salvation Army. We declare ourselves to **Be Ready** – prepared. We are already notably **Engaged** – obedient faith is visible. We say 'yes' to his call and **Take Responsibility** for our part – the calling which is ours to fulfil.



In this book Commissioner Robert Street has taken the General's call to the Army and made it personal. Though I recognise the global call on the Army, I know it fails – lacking legs, hands and voice – unless our soldiers step up (are available) and step out (are ready to serve).

Out of a heart made right by God stands our Army, not resigned to the trenches but advancing by his grace, bringing good news, shining light into darkness and, yes, challenging the injustices of an all-too-tolerant world.

I invite you to hear his call through the pages of this book. Read it alongside its companion *Called to be a Soldier*, and through the Word – the Bible – hear his voice and be urged through Paul's words in Ephesians 4:1 to 'live a life worthy of the calling you have received'. **I do this believing that the greatest fulfilment of his call is found in each of us becoming – day by day – the person God intends us to be.**



General Brian Peddle
International Headquarters, London
February 2021



**‘ I WANT TO
LEAD AN ARMY
THAT HAS AN
INVIGORATED
ZEAL FOR OUR
PART IN GOD’S
MISSION ’**



▶ BE READY

A CALL TO PRAYER: God is calling his people to surrender and prayer. We must engage in spiritual warfare, fought and won on our knees.

A CALL TO HOLINESS: We must reflect Christlikeness in all aspects of life, recognising that holiness restores our humanity and relationship with God, others and the world. Every Salvationist should be a living example of biblical authenticity.

A CALL TO BE BATTLE-READY – NOW! We must understand the urgency of ‘now’. Our world needs Christ today, not when we have finished working on our plans! Despite all that needs to be done within our movement, we continue to fight the battle while we grow, strengthen our resolve and prepare for greater battles.



THE GENERAL'S call mission

BE READY BE ENGAGED TAKE RESPONSIBILITY ▶

▶ BE ENGAGED

A CALL TO SERVE: Serving others must be our missional priority. We must value officership, local officership, soldiership, adherence and junior soldiership, recognising too that The Salvation Army's many employees and volunteers are key to fulfilling our tasks.

A CALL TO WORSHIP: We should celebrate God's redeeming love through our worship, seeking culturally-relevant ways to join together in praise and thanks as we reach out to and welcome others.

A CALL TO CONFIDENCE IN THE GOSPEL: As we share the good news of the gospel, we must recognise its power for salvation and transformation. Through the power of the Holy Spirit, people can be released from everything that stops them reaching their God-given potential.

▶ TAKE RESPONSIBILITY

A CALL TO RAISE AND NURTURE EVERY GENERATION: We must accept responsibility for children, young adults and emerging leaders – equipping, growing, empowering and discipling our present and future Salvation Army.

A CALL TO COSTLY COMPASSION: We must defend others, seek justice, express generosity and participate in redemptive actions.

A CALL TO INCLUSION: We must be beyond reproach in treating all people with respect and compassion, remembering our mission to meet human needs in Christ's name without any discrimination.



WAYS TO USE THIS BOOK

Day by Day highlights personal choices in deciding to follow Jesus, but also illustrates the benefit of sharing the adventure and mission with others. The book can be read with both approaches in mind. The 'Reflect' points, taken from the script, invite both personal and group consideration, as do the action points of 'To Be' and 'To Do'. The book could be particularly useful when used by mission groups or corps wanting to work together to identify how to better engage in mission in changing times.

As you progress through these pages, may you find both practical application and inner strength for your discipleship.

INTRODUCTION

BEING WHO WE ARE

'Among all the factors that make us fit for mission, by far the most important is having our heart made right by God'

The General has called The Salvation Army to mission. It is what the Army does. It is why the Army exists. Without mission the Army wouldn't be the Army. It is also, and especially, what the Army is – a movement with a mission. Part of the Universal Church.¹

There are nine specific calls. They are clear and present their own challenge. *Day by Day*, in highlighting them, takes a personal look at the implications of responding. It puts them in context, especially in relationship to discipleship. It also highlights the unity and strength that come through linking with other disciples, yet never moves away from the fact that following Jesus is a personal choice. Whatever strategies are devised, however many campaigns, ideas or conventions are arranged, mission will always be most authentically undertaken in the everyday, at the heart of where we find ourselves, being who we are, letting God make us the people he wants us to become. And his moulding us is essential if we are to represent him and his mission. Essentially, among all the factors that make us fit for mission, by far the most important is having our heart made right by God.

Day by Day also recognises the rapidly changing world in which mission takes place – a world that can give the impression it is out of control. Often polarised, increasingly so in some situations, earth's cultures and societies can be intolerant, even hostile to views other than their own. From Jesus we learn that God 'so loved the world'. His heart is for everyone. Our mission is to and for everyone – to break down barriers, promote understanding, bring hope and healing. As Jesus did.

The spread of the coronavirus in 2020 made additional and far-reaching impacts on our lives – prompting us to think through the troubling implications of much that is out of our personal control. It has pushed us into fresh examination of the way we view the world, including who we are, what we are doing and why. *Day by Day* gives opportunity to look together at how we can respond to these emerging situations and our ever-increasing challenges.

General Brian Peddle gave encouragement to use the lockdowns and lack of usual activity as an opportunity to 'take a breath'. This book can do the same. It presents an opportunity to reflect, to review, to resolve. And to follow Jesus, day by day.

DAY BY DAY

A PRIVILEGE AND A PRAYER

The call of Jesus is for life. It isn't a short-term project or meant to be a temporary commitment. Nor does half-hearted or selective following work. The call of Jesus is from God himself, inviting us to walk through life with him. The privilege of all privileges.

Lifelong commitment may seem daunting, but Jesus tells us to approach it a day at a time – within his care, trusting his guidance. To do so means we won't know where we are being led. We aren't given a map or specific details of the adventure that will unfold. Instead, we are given a promise, a guarantee. Follow today and let Jesus take care of tomorrow (Matthew 6:33-34). One day at a time.

FROM THE PRAYER OF ST RICHARD

Most merciful Redeemer, Friend and Brother,
may we know you more clearly,
love you more dearly,
and follow you more nearly,
day by day. Amen.

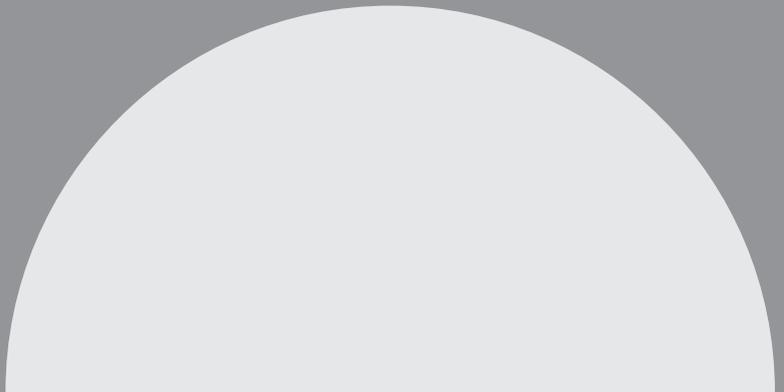
A VERSE TO TAKE WITH US

BE READY – EVERY DAY

'Always be ready to give an answer to anyone who asks about the hope you possess'
(1 Peter 3:15 *New English Translation*)

SECTION ONE THE CALL OF JESUS

'The call of Jesus is universal,
but it is also intensely personal.'



THE CALL OF JESUS

The call of Jesus is universal, but it is also intensely personal. We each have our own invitation, our own path to travel, our own adventure – and the choice as to whether to accept or not.

The call of Jesus is for others. We are not on our own. Countless others embrace the call, bringing mutual support – but we each make our individual, very personal response.

The call of Jesus is a call to mission. He left the first disciples in no doubt about it. ‘Follow me,’ he said, ‘and I will make you fishers of men’ (Mark 1:17 *NIV 1984*). There is work to do, with purpose.

The call of Jesus is to be led. The words, ‘Follow me’, come first. The priority is to commit to being guided through life by Jesus. It is to give allegiance – to walk his way, to do as he teaches and learn from his example. The chief aim, in effect, is to become like him. We cannot engage in his mission with integrity unless we first take him and his message into our hearts.

Without belief in him, and confidence in who he is, the mission to others would have no appeal. It would be undermined from the start. Happily, the closer we follow, the more Jesus proves himself and his promises.

With all this in mind, Salvation Army officers have the following three objectives at the heart of their training:

1. KNOW GOD
2. KNOW YOURSELF
3. KNOW YOUR MISSION

These objectives bring clarity. They make sense and are foundational for anyone wanting to follow Jesus and do his will.

As we proceed through *Day by Day*, we will look at these objectives in further detail, with the aim of becoming effective and loyal disciples – representatives of Jesus – helping to authentically portray who Jesus is, what he alone can make each of us and what he asks us to do. On his mission.



REFLECT

‘We each have our own invitation, our own path to travel and our own adventure – and the choice as to whether to accept or not.’

‘The priority is to commit to being guided through life by Jesus.’

‘We cannot engage in his mission with integrity unless we first take him and his message into our hearts.’

**CALLED TO BE
RESPONSIVE**



CALLED TO DO
Follow Jesus, day by day.

KNOW GOD

The apostle Paul was a clever man. Well educated and top of his profession, he kept all the rules and was highly regarded. It seemed he had it all. Then one day, he saw everything in a different light. He gained a new perspective on what really mattered. It happened the day he met Jesus. His was the original Damascus Road experience (Acts 9). It changed his life so much that years later we find him referring to all his earlier achievements as ‘rubbish’ when compared with knowing Jesus (Philippians 3:7-11 *English Standard Version*). His response was personal and total.

Is that how we feel about things? Is knowing Jesus our number one priority – the foundation on which we enjoy building all other relationships and ambitions? And, if not, just how important do we think it is to understand the heart of God, who he is and what he has designed for us?

In some ways, God is unknowable (Isaiah 55:8-9). He is way beyond our understanding and, although there may be times when we seem to think we know better than him, the fact remains that we are effectively incapable of knowing what makes God God.

Yet God tells us he wants us to have relationship with him – to get to know him (John 14:23). This message flows throughout Scripture and shows itself most clearly with God in Jesus becoming human, living among us and showing what God is like (John 1:14). The humble nature of Jesus’ birth, his teaching and interaction with people, give further clues as to what God is like. Everything that Jesus told us emphasises that God is for us – lovingly and fully committed.¹

Relationship is his initiative. If God has a mission, this is it. The two greatest commands, ratified by Jesus when questioned, are relational. ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind...love your neighbour as yourself’ (Luke 10:27). As we search to know him, his nature and motivation, these commands tell us. They are clear, unambiguous and have been encapsulated in the Salvation Army’s use of the motto ‘Heart to God and hand to man’ – showing at least that the Army’s mission intention is right.

Relationships by their very nature are two-way. We have our part to play. If we are wholehearted in wanting to know Jesus Christ, we will open our lives to him. It is the only satisfying and effective way to do it. Nothing hidden. No self-deception. No avoiding uncomfortable truths. We get to know people



when we live with them. Reality replaces theory or assumption. It is the same with our relationship with God. He goes with us everywhere, by our invitation. Nowhere out of bounds. Sharing everything. And it is important to add that specific conversation – time set aside – is essential. It leads to deeper understanding through quality time listening and thinking things through.

Getting to know God will always be a work in progress – an adventure. The more we get to know him the more we realise how much more there is to learn, and how much we will never know. The same principle applies in other areas too, including knowledge and understanding of Scripture. Being honest about these limitations is vital. Pretending we know God’s mind more fully than we actually do eventually leads to confusion, misrepresentation and disillusionment.

On the other hand, it helps to accept that God knows us completely already, with or without our cooperation. And it doesn’t affect his wanting the best for us. The sacrificial mission of Jesus to earth demonstrates with profound clarity that God is for us and wants only what is best for us. It tells us that God is indeed Love and that we are the object of that love (1 John 4:10). When God’s knowledge of us is seen as a blessing, and not a problem, it will assist us in the next step – to know ourselves.

REFLECT

‘Is knowing Jesus our number one priority – the foundation on which we enjoy building all other relationships and ambitions?’

‘The more we get to know him the more we realise how much else there is to learn, and how much we will never know.’

‘It helps to accept that God knows us completely already, with or without our cooperation. And it doesn’t affect his wanting the best for us.’

**CALLED TO BE
RELATIONAL**



CALLED TO DO
Consider why God wants us to have relationship with him.

KNOW YOURSELF

The ancient philosopher, Plato, is credited with having first reasoned that the unexamined life isn't worth living.¹ Whatever led him to his conclusion, it is true that, if we don't ever intentionally take stock, we risk never quite knowing who we are.

What are the kind of things we should examine? The list is long, but it naturally includes our motives, basic attitude and an assessment of what we are here for – putting our lives into context.

Motives reveal integrity, or lack of it. They show whether we are genuine – doing things for the right reasons. Living for the good of others. Not seeing them as statistics – as a means of fulfilling our own dreams, or even to make us feel good. Arguments continue as to whether there is such a thing as a totally pure motive because we are complex creatures.² But asking, like David (Psalm 51:10), for God to give us a pure heart is the most reliable way of nurturing pure motives. We nurture right motives by consistently being open to God's will rather than centring on our own will, or even our 'dreams'.

Attitude colours everything and reveals a lot about us. Paul says we should aim for the same attitude as Jesus (Philippians 2:5) – one that embraces service rather than self-promotion. A similar attitude in us means we won't be looking for praise, or imagine we are doing God a favour by following him. A right attitude means we are ready to meet – and accept – others where they are, as they are and whoever they are. It also means that we realise others can enrich us and contribute to our lives too. We give everyone respect, recognising that we are each made in the image of God. We are all his children. There are no favoured ones – so there should be no superior attitude.

Understanding what we are here for has a bearing on the way in which we share our God-given message. To begin with, it helps to remember that it isn't our message. We didn't invent or achieve it, and we don't even deserve it. We can't take credit for it. In fact, we are as much recipients of it as anyone we are trying to assist. Remembering our place as we play our part sounds an obvious requirement, but it can be easily overlooked. Overestimating our own contribution doesn't engender confidence. It also indicates we are quite a way from knowing ourselves.



There are many excellent courses available for learning about ourselves. They help us identify character traits, preferences, skills, intuition, or lack of it, how and why we react as we do – and more. In addition, a trusted friend (or friends) can give authentic input to help us towards a fuller understanding of ourselves. Being open to criticism is a sign of maturity, yet it is important to select any participators carefully. Jesus warned against ‘casting our pearls before swine’ (Matthew 7:6). In other words, don’t share what is precious with those who will abuse the privilege or misuse the information. Although it may be yet one more way of learning about ourselves and our reactions, we should proceed with caution, as it can be both needlessly hurtful and damaging.

The Psalmist has more to say to us, and points to the safest and surest way of progressing with self-knowledge. ‘Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting’ (Psalm 139:23-24). It is a search we not only need to initiate, but also engage in fully, with a readiness to accept what we discover.

REFLECT

‘We nurture right motives by consistently being open to God’s will rather than our own.’

‘A similar attitude in us means we won’t be looking for praise, or imagine we are doing God a favour by following him.’

‘Overestimating our own contribution doesn’t engender confidence. It also indicates we are quite a way from knowing ourselves.’

**CALLED TO BE
OPEN TO GOD**



CALLED TO DO
Give time to examining who
you have become and why.

KNOW YOUR MISSION

Having a sense of purpose in life is a blessing. Being confident of what you are meant to do, or knowing your mission, is not something we can just take for granted. Not everybody manages to find it, and it is fair to say that quite a few don't seem to care about it either. We admire those whose dedication to their personal mission has made a huge impact for good – famous people who have pursued careers in medicine, social conditions, justice, peace, food supply, life-enhancing inventions and adaptations. Invariably, they are blessed with an inner satisfaction, a sense of fulfilment, of having made a positive contribution.

For most of us, life has to be lived in its ordinariness – just where we are. We don't anticipate changing the world or making a name for ourselves. But that doesn't mean we can't make valued or effective contributions. It doesn't mean life can't be an adventure. It doesn't mean we can't have a calling or a mission. A life's mission based on loving God and others is never wasted.

Jesus invites us to discover our own sense of fulfilment, to know we have made good use of our one life.¹ His mission was to bring God and humankind together – to open the door to good relationships, to break down barriers and take away stumbling blocks that prevent us from being what we can be, who we should be and what God knows we are meant to be. Jesus did what he came to earth to do. Today, Jesus invites us to play our part in helping others feel the benefit of his accomplished mission (Mark 16:15 and Acts 1:8).

There is still no shortage of wrongs to put right, ills to eradicate, hurts to heal, or broken lives to put together again. William Booth's 'I'll Fight!' address lists more than enough ongoing issues and people needing our caring, proactive involvement.² Needs of the 21st century have their own variety of problems, yet remain essentially the same at their roots. John Gowans summed things up well with the challenging refrain from one of his songs that addresses the hurting – 'They need you, they need me, they need Christ.'³ We work together.

Our united mission is to introduce as many people as possible to the transforming power of Jesus. To show how he restores lost confidence, builds up the belittled, embraces failures, strengthens the weak, resurrects hope and faith that died long ago. Our part in his mission is to point people in the right direction, to walk with them, to help them find Jesus



for themselves. This involves meeting them where they are – as Jesus did. Hearing their story. Giving time to understanding why they think as they do and choose their priorities. It is much harder to meet people’s needs if we don’t know what those needs are.

Keeping our ego in check is key too. It is important not to make bold statements about matters of which we are unsure, but always to be ready to learn from the Master. The gospel is powerful and life-transforming – but it is undermined if it isn’t presented with truth, understanding and humility.

Getting to know the people we seek to help also demands genuine interest, honest interaction and a readiness to engage. In short, it is to emulate the ways in which Jesus went about mission. He talked about God in natural ways. He gave people who were failing, belief they could be better, different, transformed.⁴ And they were. Our mission is to create opportunities where he will do the same today.

REFLECT

‘A life’s mission based on loving God and others is never wasted.’

‘Jesus invites us to discover our own sense of fulfilment, to know we have made good use of our one life.’

‘Our part in his mission is to point people in the right direction, to walk with them, to help them find Jesus for themselves.’

**CALLED TO BE
AWARE**

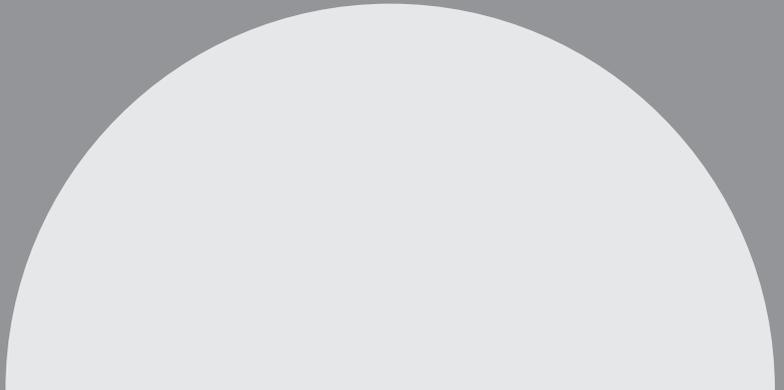
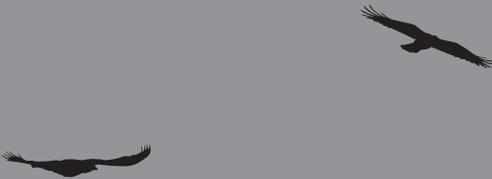


CALLED TO DO
Identify what is the heart of
Jesus’ mission.

SECTION TWO KNOW MORE CLEARLY

BE READY

'Getting to know Jesus, to prioritise and nurture our relationship with him every day is the most effective way of being ready to carry out his mission in his name.'



PRAYER

- ◆ **A Call to Prayer:** God is calling his people to surrender and prayer. We must engage in spiritual warfare, fought and won on our knees.

Prayer is personal contact with God. It can be shared with others as part of a group or congregation, but it is always personal. What actually happens between the one who prays and God is not known to anyone else. It is unique. It is as precious or pointless as each person chooses to make it.

There are as many ways of praying as there are people. We are different from one another. God knows. He made us and can communicate in whatever way helps us. Jesus told us to regard God as a loving Father – someone easy to talk to and who listens (Matthew 6:6). In doing so, he highlighted not only the personal nature of prayer, but also God’s open door to every individual.

We aren’t told how the people reacted to this news. Almighty God is addressed as Father in the Old Testament,¹ but Jesus’ teaching gives warm, direct encouragement to be open with him and to make the most of God’s readiness to listen to our every concern. In the same way that a child in a large family values the special nature of days alone with a parent, so each of us can experience the joy of knowing God with us ‘one on one’.

Although prayer may also be formal, reverent and sacred, at its heart it is intimate, inviting a developing relationship. The relationship theme flows throughout the Sermon on the Mount (Matthew chapters 5–7). These chapters are revolutionary for a number of reasons and one of them is the announcement by Jesus that every person – regardless of class or standing – has direct access to God. This relationship does not depend on anyone else’s favour or blessing. No specific ceremony, ritual, church authority or priest is needed.² These can be (and are) useful aids and encouragingly supportive, but they are nowhere given an ‘essential’ place in Jesus’ teaching – something that is often overlooked. We may have our own special, personal link with God (Philippians 4:5-7).

Matthew 7:7-11 records Jesus as inviting us to ask our Father God for ‘good gifts’ – those things that will make us better people. In giving us what we now call ‘the Lord’s Prayer’ (Matthew 6:9-13), Jesus also told us we should pray for God’s will to be done. By doing so, he was pointing us away



from making selfish requests and guiding us into a deeper understanding of prayer's purposes.

There may be times when we try to work out whether God has answered our specific prayers. Such matters are not easy to assess. They can lead to shallow conclusions, sometimes overlooking the fact that God has a far greater understanding of the context and world in which we make our requests – and that he knows what we need before we ask (Matthew 6:8). We are not here to persuade him. We can also make the mistake of issuing strong demands of God with a kind of youthful 'but you promised', even addressing our Father in ways that are not appropriate to his loving purposes for us.

The Sermon on the Mount also reflects on our relationship with others. Jesus sums it up with '... do to others what you would have them do to you' (Matthew 7:12). Recent surveys show that most Christians pray more for those closest to them, and for their own needs. Jesus wants us to make others the subject of our prayers too. It can only enrich us. Those who devote themselves to prayer – making specific people and situations the subject of their prayers – show a selfless commitment that can have far-reaching effect. The urgency and commitment evidenced in these prayers are qualities that successive generations have valued and which we would be wise to intentionally maintain.

At its best, shared prayer is wonderfully uniting and strengthening. Its power and effectiveness within the building up of Christian faith and fellowship is priceless (Acts 2:1).

Prayer has many expressions – from adoration, intercession and praise to penitence and petition (and so much more) – but, at its purest, it is surrender to the presence of God. It is, as former Archbishop of Canterbury Dr Rowan Williams says, most deeply 'allowing God to happen in us'.³

This experience comes through specific dedicated moments in prayer – 'on our knees' – and by living each day in the rich knowledge that God shares every moment. He is there with us, prompting, guiding, strengthening, sharing. And when we sense there are battles to be fought, the battle will usually be with ourselves – and with his help.

REFLECT

‘What actually happens between the one who prays and God is not known to anyone else. It is unique. It is as precious or pointless as each person chooses to make it.’

‘God has a far greater understanding of the context and world in which we make our requests – and...knows what we need before we ask.’

‘Jesus wants us to make others the subject of our prayers too. It can only enrich us.’

‘Those who devote themselves to prayer – making specific people and situations the subject of their prayers – show a selfless commitment that can have far-reaching effect.’

**CALLED TO BE
SURRENDERED**



CALLED TO DO
Think through what we ought
and ought not to pray for.



HOLINESS

- ◆ **A Call to Holiness:** We must reflect Christlikeness in all aspects of life, recognising that holiness restores our humanity and relationship with God, others and the world. Every Salvationist should be a living example of biblical authenticity.

An initial reaction to people who suggest they are Christlike could be to dismiss them as delusional or misguided. They might be assessed as similar to those who draw attention to their humility, a bold claim of this kind being perceived as out of keeping with the concept. Happily, the people who we may feel are most Christlike don't keep drawing attention to themselves. More than likely, they don't even realise the inspirational effect they have on us.

Yet there is no better aim than endeavouring to become like Jesus Christ. Jesus, whose life was its own best evidence of his teaching. Jesus, whose teaching proves its supreme worth in its outworking. Jesus, who left self-importance behind to give us a fuller, reassuring understanding of our true worth. Jesus, who, by his surrender to suffering and death, showed we are more precious to him than any words can convey. To be like Jesus is not only a worthy aim, it is also the most enriching focus we can have through life.

The fact that Jesus lived out his own teaching gives practical support and understanding to its implications. In the Gospels we see him taking the initiative (John 4), reacting to requests (Matthew 8:5-13), questions (Mark 10:17) and criticism (Mark 11:27-33). As we try to be more Christlike, these instances bring a measure of reality to our query in various situations, 'What would Jesus do?' There is not always a corresponding instance to the one in which we find ourselves, but through his daily living we can glean a picture of his priorities and the principles by which he worked.

Millions have given grateful testimony to the experience of following Jesus since that first calling of the disciples. The words were, 'Follow me'. This was not an instruction to adhere to a set of doctrines or a code for living, helpful though both may be. The call was personal – from one person to another – to follow 'me'. Jesus, the human manifestation of the holy God, issued an invitation for us to follow (Matthew 4:18-20) and become like him (Matthew 11:28-29).

Since then, there have been centuries of teaching on how to live a holy life. Some emphases on the doctrine of holiness have been affirming and strengthening. Other instruction has at times been complex, overdetailed, sometimes confusing, or even contradictory. The teaching is at its best when we keep relationship with Jesus at the heart of everything.¹ It keeps matters clear, understandable and practical, as the Army's many devotional songs emphasise.² Genuine holy living never stops being about following Jesus, learning, obeying, being cleansed and guided. It is not dependent on theoretical terms or sinless perfection. It is all about relationship. As General Peddle's call states: '...holiness restores our humanity and relationship with God, others and the world.'

But this is not a matter of just following Jesus' example, because that is easier said than done – and, of course, Jesus knows it. So he promised to give us the Holy Spirit to help and 'always be with' his disciples (John 14:16). God's Spirit within us, welcomed and revered, is our constant companion. The relationship is interactive, alive and empowering. Being awake to the Spirit's presence in our lives means we learn as we go along. He guides, convicts, corrects, inspires, prompts, encourages and enables us.

Yet God does not force his presence on us or arrange for holy living to occur automatically. Our deliberate choice to follow Jesus has to be accompanied by an ongoing surrender to his leadings if we want our noble hopes to be fulfilled.

There is little doubt that we need divine help because, as God knows, we are each challenged by the cares of this life – concerns about ourselves and others, pressures that threaten to overwhelm, responsibilities that unsettle, injustices that belittle or infuriate us. Sometimes we might feel we could have handled things better. We may feel weak. Not very Christlike. We may have regrets or failures. Yet through and in everything, we have a God who understands and supports us. As we turn to him, we begin (perhaps imperceptibly) to reflect the spirit of the One we follow and serve – Jesus Christ.

Getting to know Jesus, to prioritise and nurture our relationship with him every day is the most effective way of being ready to carry out his mission in his name. As St Richard's prayer – to know Jesus more clearly – becomes a reality, so we make progress in the main objective of our discipleship – to grow into the likeness of our leader.



REFLECT

‘To be like Jesus is not only a worthy aim, it is also the most enriching focus we can have through life.’

‘Happily, the people who we may feel are most Christlike don’t keep drawing attention to themselves.’

‘Genuine holy living never stops being about following Jesus, learning, obeying, being cleansed and guided.’

‘God does not force his presence on us or arrange for holy living to occur automatically.’

**CALLED TO BE
LIKE JESUS**



CALLED TO DO
Ensure the Holy Spirit’s invited presence in your life.

BATTLE-READY

◆ **A Call to be Battle-ready – now!** We must understand the urgency of ‘now’. Our world needs Christ today, not when we have finished working on our plans! Despite all that needs to be done within our movement, we continue to fight the battle while we grow, strengthen our resolve and prepare for greater battles.

We live in an age of instant everything. We have become used to ‘shortcuts’ to success or getting what we want ‘now’. There is no need to wait as was once the case – or as things were for centuries. We are no longer programmed for patience. In particular, electronic media brings us up to date at the tap of a keyboard.

Yet there has always been a sense of urgency about helping people into faith. The urgency is not necessarily in the knowledge that none of us is assured another day on earth, but more in not wanting anyone to miss a day of knowing the love of God. As the writer to the Hebrews said, ‘Now’ is the day of salvation. Every day.

Even so, in their desire to help others discover the joy of knowing Jesus, some evangelists think it best to use fear of eternal consequences as the main thrust of their urgent message – which, consequently, may present a confusing message that God loves us, but will consign us to eternal torment if we don’t reciprocate. This isn’t how Jesus conveyed his message, especially in his general teaching. When he had hard words to say they were to self-satisfied religious leaders. When he told them that ‘prostitutes are entering the kingdom of God ahead of you’ (Matthew 21:31), he was showing his understanding of those who may ‘never have had a chance’¹ and those whose self-righteousness didn’t impress him at all. We best leave judgements to God.

As for human needs, modern communication means we can be aware of far more than we can possibly meet. Millions of refugees have no place to call home. They belong nowhere. They need to be heard, helped and welcomed by someone, somewhere. Racial discrimination continues to be a blot on humanity. Bold decisions and changes in cultural ‘norms’ are urgent. The extent of discrimination against women and girls the world over with its shocking and cruel oppression should not be allowed to continue, but it does. Every day without corrective action is another day of misery or tragedy in hundreds of millions of lives.



An evil array of injustices at home, work, or from governments wait in vain to be addressed. Victims of violence, fraud and unfaithfulness look for comfort and healing. Issues of climate change, homelessness, intolerance, starvation, poverty and a lack of advocacy, are always pressing – and all too often remain unchanged.

Into this world with these needs and more, The Salvation Army pledges its unqualified involvement – with urgency. It cannot solve all problems, and those at the heart of the caring frequently feel inadequate, under resourced and, at times, despairing of human nature. The need is urgent. Whereas it isn't realistic or possible to maintain an unremitting intensity, it is nevertheless vital that we don't become complacent or lose our motivating passion.

The call of Jesus takes us to each one and more of these scenarios. More young, inspired, selfless workers are needed – urgently. The experience and understanding of older, dedicated people is invaluable. There are opportunities everywhere crying out to be grasped – now.

St Francis isn't someone whom we might naturally equate with a term like 'battle-ready', yet his well-quoted words, 'Wherever you go preach the gospel and, if necessary, use words', indicate that he saw example as an immediate and authentic witness to the efficacy of the gospel.²

The coronavirus pandemic has produced a sense of both panic and urgency. Panic because we all suddenly became vulnerable to a life-threatening illness, and urgency to speedily minimise damage and find a vaccine that would make prevention a possibility. It has also opened up minds to the place of faith in a fragile world, giving opportunities for Christians to share what it means to them.

Urgency is not the same as panic. As Jesus carried through his mission there were moments when he refused to be hurried, pushed or panicked.³ Although he was time-restricted for his work on earth, there was always a sense of timelessness about what he taught and how he acted. His focus was eternal. Ours should be too.

As we carry through our mission, we can rest in the knowledge that nothing ever surprises our eternal God. Some things may ‘break his heart’, but we are never outside his care. He is in the past and future, as well as the ‘now’ – and is never in a panic. ‘Jesus Christ...yesterday and today and for ever’ (Hebrews 13:8) gives the firmest of foundations as we give ourselves to his work and will. Every day – day by day.

REFLECT

‘He was showing his understanding of those who may “never have had a chance” and those whose self-righteousness didn’t impress him at all.’

‘Every day without corrective action is another day of misery or tragedy in hundreds of millions of lives.’

‘Those at the heart of the caring frequently feel inadequate, under resourced and, at times, despairing of human nature.’

‘As we carry through our mission, we can rest in the knowledge that nothing ever surprises our eternal God.’

**CALLED TO BE
READY**

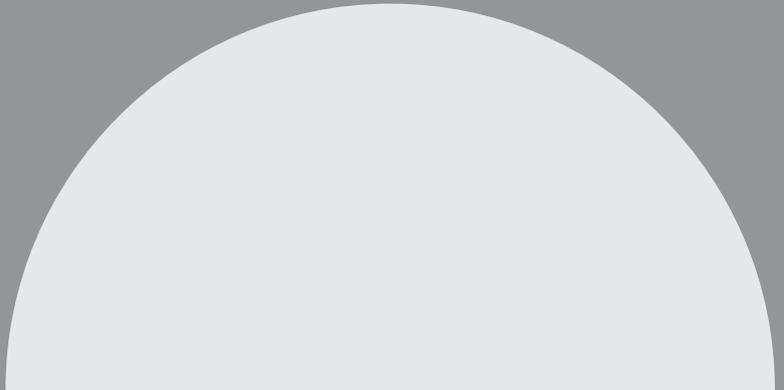
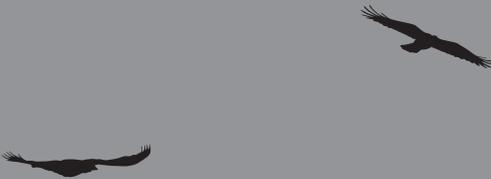


CALLED TO DO
Live in the strength that nothing surprises God.

SECTION THREE LOVE MORE DEARLY

BE ENGAGED

'Jesus emphasised that nothing is more important than loving God and our neighbour. We cannot love God without actively loving others. We do his will as we serve.'



SERVICE

- ◆ **A Call to Serve:** Serving others must be our missional priority. We must value officership, local officership, soldiership, adherency and junior soldiership, recognising too that The Salvation Army's many employees and volunteers are key to fulfilling our tasks.

Serving God and others are not optional extras for followers of Jesus. Genuine service gives Christians authenticity. It reflects the heart of Jesus. He told his disciples, 'I am among you as one who serves' (Luke 22:27). As Almighty God – their Lord and Master – he saw no contradiction with being a servant. He told them with frank clarity that he didn't come to be served, but to serve' (Matthew 20:28). It was the kind of lesson he had to keep repeating. They found it difficult to understand. They were not alone. Many have the same difficulty today.

Standard thinking is that the one in charge gives the orders and those who are subordinate obey. Significantly Jesus didn't disagree, but he had more to say. Just after he had given the disciples a lesson in service – washing their dusty feet – he instructed them to serve one another. "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example..." (John 13:13-15). This was quickly followed by a command indicating that Jesus retained and used authority as he served. "As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (vv 34-35). His authenticity was heightened, not lessened, by his service. It is the same for his followers.

Being ready to serve, embracing servanthood, putting the needs of others before your own, does not indicate weakness.¹ Not knowing how to obey – not knowing how to serve – does indicate weakness. 'Following' and 'serving' go together, with obedience having an integral part to play in serving someone – especially serving God.

Jesus was the living proof of his own teaching. He possessed a strength beyond any we may possess, yet also saw obedience to his Father's will and serving as crucial to his mission. But we should not make the mistake of assuming Jesus became a servant for a few years only. It is in his nature and heart to serve us, to 'be there' for us, to respond with forgiveness and grace as it is needed or requested.



Service comes in many forms. It has defined Salvation Army ministry from the start. The Army exists to serve others, not to serve its own ends. That is how William and Catherine Booth saw it and the songs of the early days of the movement flow with countless references to serving, service and servanthood.² The slogan ‘saved to serve’ – using the two Ss on the uniform as a reference point – is unambiguous. It is a declaration of intent that rings with clarity. It defines the essence of what a Salvationist should be.

So it is no surprise that service is a hallmark of the Army. It is given in countless practical ways – from meeting the needs of those who are disadvantaged, poor, oppressed, homeless and without food, to others without status, without love, even without hope. Service is also given through commitment to specific responsibilities or activity. Those who participate in music sections or groups, for instance, see it as part of their dedicated service to God. Adherents, employees and volunteers also play their part.

Yet service is not only about what we do, but also about the way in which it is done. Many a positive act has been ruined by the ungracious or superior way in which it has been performed, and many an unpromising start to a relationship has been blessed through the genuine, authentic care given.

Leadership must be centred in service.³ Peter urged the spiritual leaders of his time not to ‘lord it’ over the people in their care (1 Peter 5:3). They were to serve from a good heart and not use their position to add to their own importance or status. Nor should anyone feel others are in their debt because of help given. Serving others for recognition or reward is not true service. It misses the point – as well as the joy of having enriched the lives of others, simply because it is the right thing to do.

Jesus said, ‘Freely you have received, freely give’ (Matthew 10:8). He meant it, of course. He also emphasised that nothing is more important than loving God and our neighbour. We cannot love God without actively loving others. We do his will as we serve.

REFLECT

‘Serving God and others are not optional extras for followers of Jesus. Genuine service gives Christians authenticity.’

‘We should not make the mistake of assuming Jesus became a servant for a few years only. It is in his nature and heart to serve us, to “be there” for us.’

‘The slogan “saved to serve” – using the two Ss on the uniform as a reference point – is unambiguous. It is a declaration of intent.’

‘Service is not only about what we do, but also about the way in which it is done.’

**CALLED TO BE
SAVED TO SERVE**



CALLED TO DO
Take Jesus as your example
of how to serve.



WORSHIP

- ◆ **A Call to Worship:** We should celebrate God's redeeming love through our worship, seeking culturally-relevant ways to join together in praise and thanks as we reach out to and welcome others.

We worship God by the way we live.¹ It is important to recognise and embrace this truth from the start (Romans 12:1-2). Any public or formal act of worship is rendered meaningless if our life – our daily living – doesn't measure up to our promises or prayers. It also means that our worship – the essence of it – doesn't cease if we are unable to share in public gatherings.

COVID-19 took the world by surprise in 2020. The absence of a vaccine, and the ferocity of both its spreading and impact on our health, resulted in restrictions and lockdowns taking over throughout the globe. Many were surprised to discover that public worship in churches was to be banned, with the dangerous, all-pervading nature of the virus taking time to register in some hearts and minds.

It soon became apparent that insisting on the right to public worship was not only irresponsible, but also either self-centred or unthinking. As COVID-19 took its grip on the world, improvisations for worship quickly emerged, most involving social media.² At the heart of everything was a renewed understanding that worship and prayer aren't dependent on church buildings being opened. The Church is more than bricks and mortar. It is of the Spirit and cannot be contained. The words of Jesus to the Samaritan woman spoke afresh to us. 'God is spirit, and his worshippers must worship in spirit and in truth' (John 4:24).

Public worship comes in many forms. There is wide variety in both our preferences – what helps us celebrate and come close to God – and in what is regarded as essential. Salvationist understanding of what is essential is uncomplicated. It is a sincere heart and an openness to God.

Components of public worship usually include prayer, singing, Scripture readings, other music, preaching, testimonies to the grace and activity of God and ceremonies or special moments when membership, covenants and commitments are recognised and shared. Salvationists call their

public worship ‘meetings’, because fellowship and friendship are essential aspects. Meeting with God and one another roots Salvationist worship in reality.

Sometimes worship is perceived as a one-way activity – people gather, look to God, then acknowledge his omniscience with due respect and adoration. Yet it is more than that, especially in a Salvationist context. Whilst some approaches to worship suggest we should ‘forget about ourselves and concentrate on him’, it does not adequately convey the extent of the ‘meeting’ in a Salvation Army worship setting. The relationship with God is interactive, with the worshipper looking for examination and guidance from God. Catherine Baird’s song, ‘Spirit of God’, captures the essence of what is sought in worship. Verse four begins, ‘Lord God, I come, thy life in mine is waking; Whate’er I am I bring into thy care’. Communication is two way – with blessings and strength received.

With singing being banned when public worship became allowed again – in some churches and with limited numbers of people – its value naturally came under scrutiny. Why do we sing? Is it because it’s a shared activity? Expressing the same prayers and words to God? Unitedly making our commitment and thanksgiving? Or simply being part of the Kingdom of God with others – and knowing it in these moments? All these things are valid.

Yet, because we are each unique, we have our own preferences as to what helps us draw close to God, as well as adverse reactions to what others wish to include that do not express what we want to say, or do so in the way we want to say it. These are real issues and the differences do not always reflect an intention to be awkward. What is needed at such times is a readiness to listen, attempts to understand, empathy for the spiritual needs of others, and a real sense of inclusiveness. Grace needs to increase while egos do the opposite.

Something which should never be overlooked is the way in which newcomers or apprehensive attenders can be helped to feel ‘at home’. Many have attended only once because the gap between their life and ours has seemed too wide. Overuse of religious or ‘in-house’ language alienates newcomers. As with many of our considerations, we need to be intentional about putting ourselves in their shoes, until consideration for others becomes automatic.



Finally, it should not be forgotten that most people arrive at or leave Christian fellowship because of friendship – not doctrine. Genuine welcome is in our hands, as our true worship finds expression in our actions.

REFLECT

‘Any public or formal act of worship is rendered meaningless if our life – our daily living – doesn’t measure up to our promises or prayers.’

‘Salvationist understanding of what is essential is uncomplicated. It is a sincere heart and an openness to God.’

‘The relationship with God is interactive, with the worshipper looking for examination and guidance from God.’

‘Because we are each unique, we have our own preferences as to what helps us draw close to God.’

**CALLED TO BE
AUTHENTIC**



CALLED TO DO
Worship God by the way
you live.

CONFIDENCE

- ◆ **A Call to Confidence in the Gospel:** As we share the good news of the gospel, we must recognise its power for salvation and transformation. Through the power of the Holy Spirit, people can be released from everything that stops them reaching their God-given potential.

Confidence in the gospel comes with knowing it works for you. For some that means a transformed life – from any number of previous scenarios to the power of God making you a ‘new’ person. The change can be dramatic – and its own best evidence. For others, the gospel will have been embraced through the years – from childhood – in the sense that the presence of God and his loving kindness has always been assumed. The trust built up through the years is also its own best evidence for Jesus being true to his words.

Personal experience is powerful in matters of faith, but also the teachings of Jesus, when examined and scrutinised, and put into practice, are unparalleled. The fact is, Jesus adds up. His words and his actions match. They are complementary. There are no better standards to live by than those seen in Jesus himself. He specialised in giving people confidence in themselves – in their potential to be good or live better lives.

When Jesus suggested to the despised tax gatherer, Zacchaeus, that he would like to spend quality time in his house, Luke records that Zacchaeus, who was up a tree, ‘climbed down as fast as he could’ (19:6 *Complete Jewish Bible*). In doing so, he gave the distinct impression that he was waiting for someone to give him the confidence that he could be better – a new and genuine person who could be respected again. Jesus never belittled others to draw attention to his own attributes. He gave (and gives) his support to build people up, helping them believe in themselves because he believes in them. Jesus gave and exuded confidence in his own gospel. We are called to do the same.

The gospel is so complete, so all-encompassing, there is no need to embellish it, or to exaggerate what God has done, or will do, or has promised. Yet, out of eagerness to help people into faith, it can sometimes be all too easy to forget those realities of life that will always stand in stark contrast to unrealistic promises. Such mistakes eventually undermine confidence in the gospel. They should be avoided, as should hype and unwise playing on emotions.



Significantly, the power of the gospel is prominent in adversity. When we recognise that Jesus chose to suffer for us and that he suffers with us today, we discover that God is not remote, aloof, unfeeling.¹ He identifies with us and walks with us through our challenges and troubles, giving strength and a sure hope. The gospel, through Jesus, does not promise us either a long or trouble-free life (John 16:33). Jesus promises eternal life (John 3:16) – a quality that begins here and now – with his presence and power to strengthen us in all situations. There is no situation or circumstance which Jesus will not share.

And now we are getting to the heart of the gospel – God’s love. Gospel means ‘good news’. It is something to be welcomed, embraced. Christians often struggle to express how far-reaching and all-embracing God’s love is. Paul prayed that early-day Christians would come to ‘grasp’ how ‘wide and long and high and deep’ Christ’s love is (Ephesians 3:18). Frequently used words such as ‘amazing’, ‘awesome’ and ‘unbelievable’ show how modern-day Christians are lost for words that manage to convey depth or give adequate description. Yet the fact remains that God’s initiative to bring us into right relationship with himself speaks volumes, even if we can’t find the right words to describe it.

Jesus (God in human form) came from Heaven to earth to meet us, live among us, care for us. He took abuse, was constantly misrepresented, misquoted, derided, mocked, tortured, abandoned by his closest followers, and had the ultimate in traumatic human experiences – feeling utterly alienated from God (Matthew 27:46). It didn’t deter him. His love for us was, and is, total, completely self-giving. He did everything in his powers – without forcing our response – to demonstrate how much we mean to him. Yet there are times when we present the gospel in such a guarded way – as if God waits to catch us out – that we ‘water down’ the wonder and depth of what we, his creation, mean to him.

If we want confidence in the gospel it is found in the ways Jesus shows how much we mean to him. Early-day Salvationists had great confidence. It was evident in their music, their marches, their testimonies, their joy. The Hebrews were encouraged not to ‘throw away’ their confidence (10:35). It could be time to recover ours.

REFLECT

‘He specialised in giving people confidence in themselves – in their potential to be good or live better lives.’

‘There is no need to embellish it, or to exaggerate what God has done, or will do, or has promised.’

‘There are times when we present the gospel in such a guarded way – as if God waits to catch us out – that we “water down” the wonder and depth of what we, his creation, mean to him.’

‘Early-day Salvationists had great confidence. It was evident in their music, their marches, their testimonies, their joy.’

**CALLED TO BE
ASSURED**

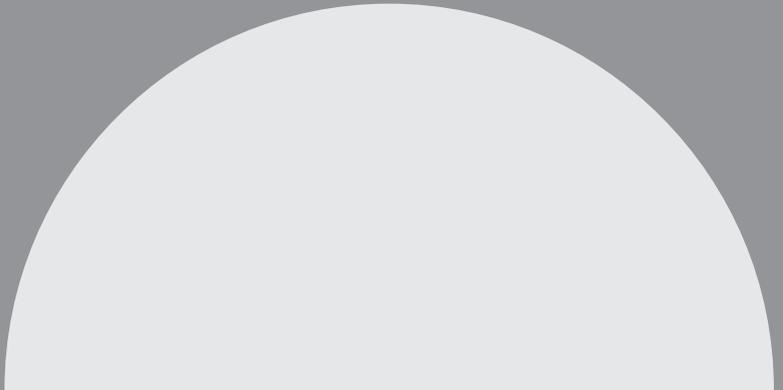
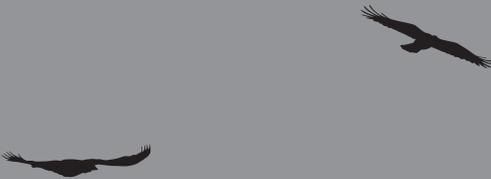


CALLED TO DO
Give confidence to others that
Jesus can transform each life.

SECTION FOUR FOLLOW MORE NEARLY

TAKE RESPONSIBILITY

'The closer we follow Jesus the more we will reflect his mission to those who are marginalised, excluded or overlooked. Cain asked God, "Am I my brother's keeper?" The responsible answer is "Yes".'



RAISE AND NURTURE EVERY GENERATION

- ◆ **A Call to Raise and Nurture Every Generation:** We must accept responsibility for children, young adults and emerging leaders – equipping, growing, empowering and discipling our present and future Salvation Army.

Life expectancy has increased to such an extent during the past century that there are now more generations living at the same time than ever before.¹ Yet while life expectancy has increased, change in all areas of life has taken place at a rate so rapid that even those prompting change haven't been able to keep pace with its effects and implications.² Every generation is affected.

Generational challenges that have always existed are now joined by new ones requiring careful handling and fresh understanding of other people's fears and frustrations. Today, with COVID-19 adding its restrictive and unsettling complications, challenges have become more complex. The future for young people at times looks daunting, and virus health issues mean that making relationships and choosing a life partner have often been taking place within a restrictive atmosphere. The older generations, said to be most at risk health-wise, depend on the wisdom and insight of younger generations to behave responsibly and keep the virus at bay. Roles have seemingly been reversed. Those in middle years have responsibilities in all directions³ – children, elderly parents, career and how to negotiate the worst economic situation for many generations.

Yet every generation has something to offer. Each can add to the life of the other. The challenge is in ensuring that the sharing and support takes place.

The Church has experienced generational challenges of its own in recent years. Young people have often felt excluded and underused in leadership roles. They look for authenticity and acceptance, whilst not always being aware of their own shortcomings, or their lack of appreciation of the implications of what they are asking for, or demanding. Conversely, the older generations have often felt marginalised – pushed out of their own fellowship by those who have effected 'change' for change's sake, rather than working for an inclusive developing ministry. Yet there can be a place for all with everyone working for the good of others and making the most of the gifts each can offer. Generosity and the Christian virtues of patience, gentleness, kindness and love can work wonders.



The Salvation Army has not been immune from challenges. In some places it has introduced imaginative thinking to situations, but intentional addressing of the challenges has not always occurred, and opportunities have been missed, with people – young and old – needlessly lost to the fellowship.

Through the years, junior soldiership⁴ and other established ways of contributing to the life of the Army have been significant in building an infrastructure. They have brought a sense of belonging, identity and commitment. In recent decades a carelessness about building an infrastructure has resulted in fewer people becoming junior and senior soldiers in some areas of the world – and consequently fewer officers too.

Alongside commendable emphasis and campaigns to give priority to evangelism, an unfortunate disdain of what was termed ‘maintenance ministry’ seemed to develop, resulting in the neglect of nurture and building up in faith of those who already belonged. A balanced approach to mission and ministry includes devoting time and energy to education, pastoring and not taking workers for granted. The three oft-mentioned priorities of the Army – save souls, grow saints and serve suffering humanity – each need attention. Where ‘growing saints’ is overlooked, the infrastructure is bound to suffer.

Some cultures revere older generations more than others, but in too many cultures the marginalisation of older experienced people has resulted not only in missed opportunities, but also in the missing of supportive, mutually enriching relationships. Older generations have opportunities to devote time to the spiritual and social nurture of young people. Not all opportunities are noticed. Many are crying out to be taken.

Participation in meetings has been a hallmark of the Army since its earliest days. It has encouraged confidence and leadership development in young people, and given many a sense of value. It should not be neglected. It engendered a sense of belonging and, with it, commitment. Similar ways of making ‘fringe’ or ‘new’ people feel valued are not difficult to find, though perception and initiative to take these opportunities can sometimes be in short supply.

The Salvation Army prides itself in having a place for everyone. It lives up to its reputation whenever Salvationists remember that their God-given responsibility is to help others find their own welcome in the Kingdom of God. With COVID-19 bringing fresh and complicated challenges for both young and old, there is renewed need – and opportunity – for both perception and resolve to find and introduce innovative ways of making our mission increasingly effective.

REFLECT

‘Every generation has something to offer. Each can add to the life of the other. The challenge is in ensuring that the sharing and support takes place.’

‘Young people have often felt excluded and underused in leadership roles. They look for authenticity and acceptance.’

‘Older generations have opportunities to devote time to the spiritual and social nurture of young people. Not all opportunities are noticed.’

‘Where “growing saints” is overlooked, the infrastructure is bound to suffer.’

**CALLED TO BE
SUPPORTIVE**



CALLED TO DO
Encourage all generations to work for the good of each other.



COSTLY COMPASSION

◆ **A Call to Costly Compassion:** We must defend others, seek justice, express generosity and participate in redemptive actions.

When we accept the call to follow Jesus Christ, we are aligning ourselves with the clearest example of costly compassion. Instances of Jesus showing compassion are spread throughout the Gospels. They are well documented – touching and healing lepers, restoring life, sight, hearing and mobility, and bringing hope to others whose good health had long ago seemed to have disappeared for good.¹

Jesus also made a habit of helping those who were disadvantaged socially, or who had been marginalised. His becoming fully involved showed he wasn't acting simply to give lessons in how to care. He was expressing the heart of God. The passion with which he defended those who had no voice, rebuking the uncaring, and putting his own honour or reputation at risk, revealed a God who likes to be defined by costly compassion.

His defence of the woman 'caught in adultery' (John 8:2-11), the prostitute who expressed her gratitude to him in extravagant – some thought scandalous – terms (Luke 7:36-50), and his readiness to rebuke religious leaders and others for their showy, uncaring attitudes (Matthew 23:1-36), meant he lost the support of those in power (Matthew 21:45-46). But his involvement and compassion for such as the 'loose-living' Samaritan woman (John 4:4-30), the rich, thieving Zacchaeus (Luke 19:1-10) and blind Bartimaeus (Mark 10:46-52), who the crowd had told to be quiet, tells us that he saw possibilities for good in those considered the worst, and that he would put their needs before his own reputation.

These are lessons the Church needs to remember in the 21st century. The Army knows it was born to embrace such challenges, not to court popularity. Any charitable organisation is naturally concerned about how it is perceived. Costly involvement can result in costly loss of support. Misunderstandings and deliberate misrepresentation are always waiting to complicate matters. Jesus had to encounter all these things. We follow his lead and example.

Jesus taught his disciples that love is costly and emphasised it within the context of discipleship (Luke 9:23-25 and 57-62).² Significantly, the disciples would have observed love's cost in Jesus – consistently as day succeeded day, and supremely on the night of the crucifixion, when Jesus was heard praying forgiveness for those who had been party to his murder (Luke 23:34). Such love is difficult to emulate. We marvel at its strength, resolve and utter determination to see things through. We feel inadequate in comparison and can only persevere with costly love by gaining strength from our relationship with Jesus. The fact is the 'unloved', whom Salvationists pledge to help, can also be 'unlovely'.³ People in need may be uncooperative, cynical, critical and generally off-putting. There are usually reasons why. Their needs are not met, or their lives transformed, without the pain of costly love.

It isn't difficult to see that the world has great needs today and still requires costly compassion, yet those in most need rarely receive the attention they warrant. Some cultures still look down on the poor, while many who have the means to help see no reason to become involved. They have little regard for – and possibly little understanding of – those with desperate challenges. Cheap solutions and quick fixes, sometimes combined with token expressions of support, are offered, but rarely deal with the heart of the problem. There is no substitute for costly compassion, but costly compassion is... well, costly. It takes effort, time, energy, often some sacrifice, all needing to be delivered with love in its most practical form. And, sometimes, not even appreciated.

Paul urged the Corinthians not to become 'weary in doing good', because compassion fatigue is always a possibility (Galatians 6:9). Jesus kept a wise balance between intentional caring activity and rest and renewal (Mark 1:35) – and recommended the same for us (Matthew 11:28-30). Another temptation for any caring organisation – something it is all too easy to give into unwittingly – is to arrange its procedures and administration to suit its own needs and working practices, rather than design them for the benefit of those it seeks to serve. The system as devised then becomes another hurdle, discouraging those who most need its help. It poses real problems for those who long for simplicity and understanding – often with administrators being unaware of the difficulties they have created.

Our call is to defend the defenceless, advocate justice,⁴ express generosity and rescue the lost. The closer we follow Jesus the more we will reflect his



mission to those who are marginalised, excluded or overlooked. Cain asked God, ‘Am I my brother’s keeper?’ (Genesis 4:9). The responsible answer is ‘Yes’.

REFLECT

‘When we accept the call to follow to Jesus Christ, we are aligning ourselves with the clearest example of costly compassion.’

‘People in need may be uncooperative, cynical, critical and generally off-putting. There are usually reasons why.’

‘Cheap solutions and quick fixes, sometimes combined with token expressions of support...rarely deal with the heart of the problem.’

‘Our call is to defend the defenceless, advocate justice, express generosity and rescue the lost. The closer we follow Jesus the more we will reflect his mission to those who are marginalised, excluded or overlooked.’

**CALLED TO BE
GIVING**



CALLED TO DO
Show love in action as Jesus did – and commanded.

INCLUSION

- ◆ **A Call to Inclusion:** We must be beyond reproach in treating all people with respect and compassion, remembering our mission to meet human needs in Christ's name without any discrimination.

The creation of an 'us' always results in the making of a 'them'. It is unavoidable. Automatic. It comes with having an identity – and we all have one. The Salvation Army has a strong identity, both within and without the Church. Its uniforms are highly visible, as are its flags, marches and parades in all kinds of settings worldwide. Being recognisable – and therefore available for service – is part of its strategy. So far so good.

But the 'us' and 'them' factor can also emphasise divisions, create barriers and lead to 'others' feeling excluded. It can happen in a corps setting, where those in music sections, having their own (valid and healthy) fellowship, can seem apart or unwittingly aloof from the rest of the congregation. It isn't planned that way, but the possibility of appearing exclusive is always there. The same danger applies to other groups and clubs in which becoming an official member is part of the set-up. Then there is the easily identifiable 'them' and 'us' of young and old, male and female, black and white. There are other divisions, not always so readily identifiable – rich and poor, straight and gay, healthy and sick. While we may not necessarily be aware of them, we can be sure that feelings of being excluded, undervalued or not understood are causing pain inside some hurting hearts.

At the heart of the reasons for the Army being born, was a passion for the marginalised, those overlooked or abused – people who may have been exploited, or who had no one to speak for them. The strength of this passion and conviction resulted in good numbers of 'unlikely' people joining the ranks. They found a welcome and a home. It is important that the Army always has a place for such. Especially, it must avoid any temptation to become so respectable that it is embarrassed by the very people for whom the movement exists. We should expect some converts to fail and falter – even disgrace themselves. We must be careful about our reactions. Our response should include the offer of help and coming alongside – as Jesus did – rather than one of abandonment or condemnation.

When it comes to people outside the Church looking in, the distance can seem vast. The formality or (in contrast) the exuberance of worship services



can be off-putting, as can the language of liturgy or the ‘in words’ of Christian conversation. Even the perceived sense of holiness in Christians – actual or otherwise – can discourage people from getting too close. As for walking through the doors of a church building or Salvation Army hall on a Sunday morning for worship, the very thought fills some with an unfortunate (and often needless) sense of anxiety. These and other challenges are always with us. None of this means we should stop being ourselves, but it does mean we need to be aware of the ‘other’ and, if we truly wish to embrace more people within our lives and Christian fellowship, make a conscious effort to get near to and understand them.

One of the Army’s strongest identifying traits through the years has been its emphasis on holy living. It has enriched countless numbers, and inspires dedication and commitment that consistently transform lives and situations. The ‘inclusion’ challenge is to ensure that those who do not manage or choose to live by the same ‘standards’, or whose situation or circumstances prevent them from ‘signing up’, do not feel excluded or not good enough. A movement that was born – and primarily exists – for the welfare of others, must ensure that it opens doors with its standards rather than closes them. The danger of being more concerned with ‘thou shalt nots’ to the detriment of being all-embracing, was captured in a High Council address in which General Paul Rader called for the kind of commitment that would help ‘break us out of a defensive and conservative mode, lest, in some places, we die of our own dignity’.¹

The Army has always taken seriously its aim to meet human needs in Christ’s name without discrimination.² It does so today in numerous self-giving ways, but it is no easy task. Hostility, opposition, misunderstandings, misrepresentation, a bad experience when help wasn’t given, lack of appreciation, variable cultural ethics and unidentified bias work against managing to attain those high objectives. Whatever the situation, the law of love, as taught and shown by Jesus, must always reign supreme. And determine our aspirations.

REFLECT

‘The creation of an “us” always results in the making of a “them”. It is unavoidable. Automatic. It comes with having an identity – and we all have one.’

‘It must avoid any temptation to become so respectable that it is embarrassed by the very people for whom the movement exists.’

‘The “inclusion” challenge is to ensure that those who do not manage or choose to live by the same “standards”, or whose situation or circumstances prevent them from “signing up”, do not feel excluded or not good enough.’

‘Whatever the situation, the law of love, as taught and shown by Jesus, must always reign supreme.’

**CALLED TO BE
ALL-EMBRACING**

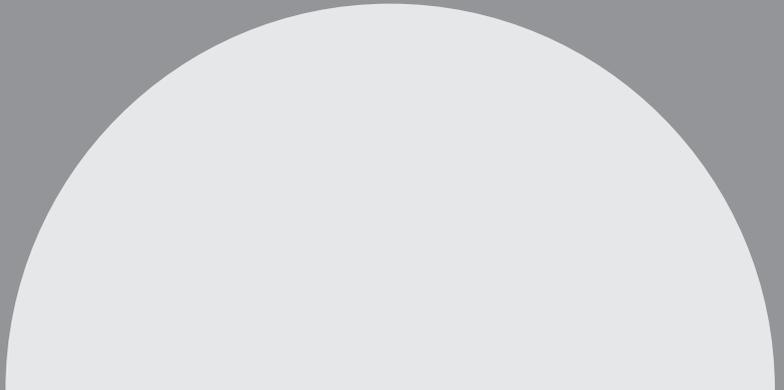
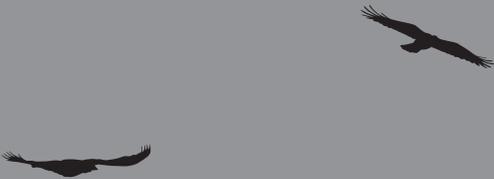


CALLED TO DO
Put yourself in ‘their’ shoes.

SECTION FIVE

DAY BY DAY

'Following is not about "calling the shots". It isn't about deciding which aspects of discipleship suit us and which ones we will avoid. Following is about being led.'



THE START

When we agree to follow Jesus, it is important to get a clear understanding of what we are taking on. To start with, following is not about ‘calling the shots’. It isn’t about deciding which aspects of discipleship suit us and which ones we will avoid.¹ Following (as stated earlier) is about being led.

This will have a bearing on our prayers – what we ask for, what we expect, how deeply we trust, or what we want to achieve. We are in God’s hands. They are safe. They are kind. They know how to point the way. They are the hands that were nailed to the Cross and have nothing to prove about how precious we are to Jesus. We couldn’t be in better hands. So trust them.

Another factor, as mentioned earlier, is that nothing surprises God.² He is in past, present and future. He is all-knowing. He knows every detail of our past and is already ahead of us in the future. He is with us in every ‘now’. Consequently, God is never in a panic. We can be (and are often) in shock and bewildered, but not God. We can trust him. We just need to learn how to do it better – and he will help us do it.

It is also important to understand what God promises – and what he does not. He pledges his constant presence – deep in our hearts by our invitation, and companionship by our side – all through life. ‘I am with you always, to the end of time’ was his final promise in Matthew’s Gospel (28:20 *New English Bible*). He promises guidance (John 14:26), care (1 Peter 5:7), complete understanding (Psalm 103:14), forgiveness when we fail (Psalm 103:12), eternal life (Matthew 19:29) and what he summed up as ‘life in all its fullness’ (John 10:10 *Good News Translation*).

But he did not promise a trouble-free life (John 16:33), special favours for Christians, no pain or illness, or avoidance of death. To hear some evangelists (with their exaggerations) it is easy to gain false expectations. The healing Christ brings is like no other. It is eternal and it helps if we can see his promises and actions in that light. In that way we will not be disappointed. We will have an underlying joy, confidence and security, and we won’t lead others astray.

Following Jesus – answering the call – doesn’t necessarily involve leaving home. Every adventure with Jesus is different. But it does mean we try to share his world view. We are asked to see beyond our own wants, community and prejudices. The arms of Jesus stretch round the world. So



should ours. Charity may begin at home, but it shouldn't end there. When we embrace the mission of Jesus, we are embracing the world with all its diversity, inadequacies and problem people. We may not see the world's potential as clearly or lovingly as Jesus, yet he asks us to try – and setting out to do so can enrich us far beyond anything we may have imagined.

We are all precious to God – everyone made in his image (whatever our chosen or imposed religion). He longs for us all to know and find salvation in him. He forgives, restores, offers grace, supports and comforts. If we are to become like our Master, we have to learn to embrace these things too.

Jesus told a story about a man building a tower (Luke 14:28). Before he starts his work he counts the cost. He makes sure it is what he wants and is able and prepared to pay the price. When we start to follow Jesus, it is wise to take his advice. Sit down, pray things through. Consider the cost of discipleship and our own resolve. And then... trust the rest to him.

REFLECT

'Following is not about "calling the shots". It isn't about deciding which aspects of discipleship suit us and which ones we will avoid.'

'When we embrace the mission of Jesus, we are embracing the world with all its diversity, inadequacies and problem people.'

'We may not see the world's potential as clearly or lovingly as Jesus, yet he asks us to try – and setting out to do so can enrich us far beyond anything we may have imagined.'

**CALLED TO BE
LED BY JESUS**



CALLED TO DO

List what you believe God promises – and doesn't promise.

THE DISTANCE

One of the defining features of human behaviour that emerged because of the COVID-19 pandemic was that it suddenly became acceptable to ‘pass by on the other side’.¹ In order to remain free of infection or not pass it on to others, we began to keep our distance from one another. It was the Christian thing to do. It also made common sense. And we learned to take one day at a time – the future being less predictable or certain than before.

When churches, chapels and Salvation Army halls were forced to close for the same reasons, the fact that we didn’t need to meet in God’s house to talk with or be near him also emerged more strongly. ‘God with us’ – not distant – was highlighted. And every day, not just Sundays, was as spiritually significant as another.

Another noticeable feature was that when church services went online to replace public Sunday worship, an increasing number of non-churchgoers tuned in – and kept tuning in. No doubt their thoughts had turned towards God, and they were exploring faith because of the pandemic’s challenges, but another factor was apparent. Many people were ready to consider coming closer to God while preferring to keep ‘the Church’ at a distance. Those who feared they may be ‘pestered’ by overeager evangelists, or drawn into church politics, or asked to ‘commit’, didn’t need to risk any of those problems. They could listen and quietly think through their responses. Whatever the reasons, people who had revealed no interest previously, showed they were open to looking at faith.

What does this say about mission and opportunities? How should we proceed? How can these people be drawn into the positive aspects of Christian fellowship? How can we respond to their needs, whilst still respecting their current (or otherwise) desire for distance? These questions must not be put into the ‘too hard’ box. They need exploring at all levels of Christian endeavour. There is much to learn, as well as to introduce into our ever-developing approach to service and ministry.

Yet it has to be said that it is in human nature to want to keep God at a distance – for fear of what he may ask or want to change. In telling the parable of the Prodigal Son, Jesus said that the son travelled into a ‘distant country’ (Luke 15:13) where his parents wouldn’t see his heartbreaking, wasteful actions. Towards the end of the parable, when the son has realised his foolishness and decides to return to the family home, we find the father



looking for his son's return 'while he was still a long way off' (Luke 15:20). The parable explains the issue perfectly – while we sometimes want to keep God at a distance, he is always looking to welcome us back.

When we examine how Jesus related to other people, we find he intentionally set them at ease. Not only did he say we should see God as a loving Father who waits to meet our needs, but he also showed himself as one befriending the friendless, giving reassurance of God's grace, including to a convicted robber who was dying next to him (Luke 23:43). He repeatedly said he hadn't come to condemn (John 3:17), yet the rhetoric from some Christians has given a very different impression through the years. Jesus got close to people, accepting and getting to know them. He didn't stand at a distance making them feel guilty. Today, with so many people knowing almost nothing about Jesus, his teachings and his life, the impressions we give will be significant in helping them get a true picture of a God of love, or the opposite.

Perhaps this is best summed up with some positive distancing by God – words from Psalm 103:12: '...as far as the east is from the west, so far has he removed our transgressions from us.' He does it for all who ask. With love like this, following at a distance seems such a waste.

REFLECT

'Many people are ready to consider coming closer to God while preferring to keep "the Church" at a distance.'

'Jesus got close to people, accepting and getting to know them. He didn't stand at a distance making them feel guilty.'

'While we sometimes want to keep God at a distance, he is always looking to welcome us back.'

**CALLED TO BE
AVAILABLE**



CALLED TO DO

Try to ensure there is no distance between you and God.

THE EXPERIENCE

If following Jesus doesn't make any difference to us there is no point in following. It is meant to change us, to help us reach our potential and become the people we were intended to be – more in the likeness of the One we follow, the One to whom we look for example, guidance and strength. Jesus.

For some the initial change is dramatic, even transformational – from one way of life to another. Yet that is only the beginning. We continue to change. We can't help it. That is how the world is, how we are. Never staying the same. Life's experiences have their effect and we adapt accordingly, or struggle to keep up. God's Spirit within us means that he manages the change with us, changing us as we meet each new experience.

We may not always notice the change. Our friends may not see much difference either. That's because the change happens in undramatic ways. Day by day, imperceptibly, gradually, naturally, the influence of God's indwelling has its gracious effect.¹

Much has been made of the word 'change' in recent decades. We could easily imagine change was something new, rather than it has always been with us. It touches all areas of life and the Church is no exception. Sometimes it has been too long in coming. Sometimes change has been forced. When that occurs it usually signifies failure in either relationships, openness or leadership. Perhaps all three. Achieving natural development – managing change together – seems illusive for many. Jesus never forces change. He wants to take us with him. But it is our choice.

The apostle Paul wrote of the fruit of the Spirit (Galatians 5:22). He likened the Spirit's presence in our lives to fruit growing towards maturity. He named love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control as fruit (qualities) that grow in us when we welcome God into the centre of our lives. We may feel that some of these qualities suit our character more than others, but we are not meant to choose which ones we want to embrace. Each quality should at least be growing – changing us for the better, as we grow more into the likeness of Jesus.

Mission is about change. Changing situations. Changing people. Even changing the world. It also changes those who engage in mission – through experience, observation, challenges. The realities of engaging with others, seeking to achieve, tackling real situations, all have their effect.



Sometimes we are forced into change. A world pandemic has changed outlooks, attitudes, understanding and even our sense of security. Tragedies, sudden bereavement, loss of job, unfaithfulness come as unwelcome intruders not only into our lives, but also into the lives of those whose hearts we seek to reach. The God who meets our needs can meet theirs too.

Being blindly resistant to change has little (if anything) to commend it. Our life's encounters with others provide opportunities for broadening our outlook, understanding people better, appreciating why some people think the way they do, and are themselves resistant to change. When we are open to God's leadings, we discover the need to 'unlearn' some of our attitudes, assumptions and ideas. To go through life without such development is a waste.

Essentially, the call to mission is about changing lives. It is about changing situations and circumstances. It is about accepting a call that covers every area of our lives. As General Peddle says, it is about being ready, engaging with others at their point of need and embracing responsibility whenever it comes our way. One other thing we should never forget. It is also about allowing Jesus to change us as we engage in mission, making us better fitted for his service, and more like him. It is an experience not to be missed. Day by day.

REFLECT

'God's Spirit within us means that he manages the change with us, changing us as we meet each new experience.'

'When we are open to God's leadings, we discover the need to "unlearn" some of our attitudes, assumptions and ideas.'

'It is also about allowing Jesus to change us as we engage in mission, making us better fitted for his service, and more like him. It is an experience not to be missed. Day by day.'

**CALLED TO BE
TRANSFORMED**



CALLED TO DO
Stay open to wherever God
will guide.

THE END

Every journey has an end. Usually there is a planned destination. The journey with Jesus is like no other. As the Word of God he is also *Alpha* and *Omega*,¹ the beginning and the end. In addition, he presents himself as the Way (John 14:6). Essentially, the object of this journey is Jesus himself, to know him, to be united with him into eternity (John 16:17-23). And, speaking of eternity, he indicated consistently that many who are first in this life, will be last in the next (Mark 10:31). He told his disciples that true greatness was not in pushing yourself to the front, but in knowing how first to give others their place (Mark 9:35). This journey has its surprises.

The fact is, life is not a competition – not even to see who can be the best Christian, or the most Christlike. Such aims are fraught with danger and are in direct contrast to the greater aim of simply doing God's will for its own sake. Accepting the call to mission means we are committed to helping as many others as possible into what Jesus called the Kingdom of Heaven – and not looking after 'number one'.

All this fits well with Jesus' emphasis on service. His followers were not to lead by force, but with gentleness and humility (Matthew 11:28-29). He gave spiritual authority to those who followed in his name, while emphasising that what they had been given was by his grace and they were not to use it for their own ends. 'Freely you have received, freely give,' he said (Matthew 10:8). The authority he gave was, and is, to serve.

Even so, spiritual authority is always weakened if we know we are not right with God. If wrong attitudes, double standards, or mixed motives hide who we are, we cannot hope to enjoy any sense of God's power at work in us. The result is failure. There is no substitute for knowing our lives are fully surrendered to God and his purposes. It is a message we should never be embarrassed to share.

However much we may try to avoid limiting our responses to Jesus' leading, we may find it difficult not to put limits on our trust. Trust needs nurturing. Proof of its worth comes only through exercising faith. There is no short cut.

Neither is there a short cut to helping people understand the gospel. Sadly, there is all too often a serious lack of effort to meet people where they are, to use language they understand and to take time to imagine what it is like to be in their shoes. In coming to earth, Jesus stepped into our shoes, met us on our own ground and spoke to us with clarity and simplicity. The Gospels are full of instances that show this was how he lived and related to us. He did



not baffle with religious words or doctrinal statements. It is all part of loving our neighbour – the way of life he advocated so strongly in the Sermon on the Mount (Matthew chapters 5–7). He repeatedly showed that love matters more than religious observance.

General Albert Orsborn, writer of many songs that enrich our discipleship, took the theme of a journey through life in a number of them. In ‘I know thee who thou art’,² he began by noticing the footprints of Jesus on his path. As we follow through the song, we realise that Jesus, who was initially walking beside him, later takes the lead. Eventually, with Jesus now guiding, we find ourselves with this last verse for our prayer:

Let nothing draw me back
Or turn my heart from thee,
But by the Calvary track
Bring me at last to see
The courts of God, that city fair,
And find my name is written there.

Mission completed.

REFLECT

‘Life is not a competition – not even to see who can be the best Christian, or the most Christlike. Such aims are fraught with danger...’

‘Essentially, the object of this journey is Jesus himself, to know him, to be united with him into eternity.’

‘Spiritual authority is always weakened if we know we are not right with God. If wrong attitudes, double standards, or mixed motives hide who we are, we cannot hope to enjoy any sense of God’s power at work in us.’

**CALLED TO BE
THERE!**



CALLED TO DO
Share what God has given as
freely as he gave to you.

ADDITIONAL READING AND NOTES

CALLED TO MISSION

1. For fuller context see *The Salvation Army in the Body of Christ*, published by International Headquarters (IHQ).

THE CALL OF JESUS

KNOW GOD

1. A study of what Jesus said about God as recorded in the Gospels is clearly aimed at helping us understand that God created, cares for and supports us. Each of the 'I am' statements in John's Gospel, the Sermon on the Mount (Matthew chapters 5–7), his prayer in John 17 and other teaching about God is deliberately introduced to correct misguided concepts (Matthew 5:21, 27, 31, 33, 38 and 43) or confirm others. Note, for instance, the difference between Isaiah 61:1-2 and Jesus' presentation in Luke 4:18-19, which omits reference to a day of vengeance, but personalises the positive aspects of his divine universal mission. Note, also, Jesus' condemnation of religious leaders and teachers who give distorted and burdensome instruction on what God requires (Matthew 23:2-4).

KNOW YOURSELF

1. Found in Plato's *The Allegory of the Cave*, first quoted by Socrates in his trial for impiety and corrupting youth.
2. See Proverbs 16:2: 'All a person's ways seem pure to them, but motives are weighed by the LORD', and Jeremiah 17:9: 'The heart is deceitful above all things and beyond cure. Who can understand it?'

KNOW YOUR MISSION

1. *One Army Complete Series*, Introduction, 'One Life'.
2. I'll Fight!

While women weep as they do now, I'll fight;
While little children go hungry as they do now, I'll fight;
While men go to prison, in and out, in and out, as they do now, I'll fight;
While there is a drunkard left,
While there is a poor lost girl upon the streets,
While there remains one dark soul without the light of God,
I'll fight – I'll fight to the very end!

William Booth

3. *The Song Book of The Salvation Army (SASB)* 935.
4. Examples: John 4:1-30; John 8:2-11; Luke 19:1-10.

BE READY

PRAYER

1. Psalm 103:13.
2. Matters relating to the status of ceremonies and what is essential for Christians are covered in greater detail in the International Headquarters *One Army* publication, *In the Master's Hands*.*
3. From *God with Us*, by Rowan Williams. 'Prayer is most deeply "allowing God to happen in us", the Spirit bringing Christ alive in us, being in the place where Christ is real, with the Spirit coming into us to bring Christ alive in our own hearts.'

HOLINESS

1. *Holiness Unwrapped** highlights how Jesus 'literally brought God down to earth. And...showed us in human form, what a holy life was really like. Jesus was holiness unwrapped.' It expands on how Jesus' emphasis on relationship is key to guiding us into living more like him.
2. The Salvation Army, from its earliest days has used devotional songs that explore our relationship with God, to add depth to spiritual experience. The Army has been blessed with writers who have provided a wealth of songs that invite conversation with God. Some examples follow:

Youth

Saviour, while my heart is tender,
I would yield that heart to thee;
All my powers to thee surrender,
Thine and only thine to be...

John Burton Jr

Discipleship

Reckon on me following thee,
Living for ever thy servant to be...

John Bruce

Dedication

I must love thee, love must rule me,
Springing up and flowing forth
From a childlike heart within me,
Or my work is nothing worth...

Albert Orsborn

Contemplation

In this quiet moment,
Still, before your throne,
Conscious of your presence,
Knowing I am known.
In this quiet moment, set my spirit free;
In this quiet moment, make a better me!

John Gowans

BATTLE-READY

1. Research and surveys over a period of many years consistently show that the majority of prostitutes were sexually abused as children, usually by more than one person.
2. There is a school of thought that suggests St Francis actually said 'and also use words' – an interpretation that gives emphasis to both example and speech.
3. Instances of Jesus refusing to be rushed or panicked can be found in Luke 8:40-56; John 7:3-6 and John 11:1-6.

BE ENGAGED

SERVICE

1. That servanthood does not imply weakness is highlighted in *Servant Leadership*.*
2. The huge number of 'serving' songs that have featured in Salvation Army worship continues to influence the ethos of the movement. Here are a few such songs at random – serving day by day:

Teach me how to love thee,
Teach me how to pray,
Teach me how to serve thee,
Better every (day by) day.
Anon

To serve the present age,
My calling to fulfil,
O may it all my powers engage
To do my Master's will!
Charles Wesley

More than all else I would become
The servant of my servant-Lord;
My highest glory his reproach,
To do his will my best reward.
Edward Henry Joy

Saviour, my all I'm bringing to thee;
Speak, Lord, and I thy voice will obey;
Seal me just now thy servant to be,
For more of thy power, dear Lord, I pray.
Alice Georgina Edwards

Reckon on me following thee,
Living for ever thy servant to be;
Cloudy or fine, Lord, I am thine
Until thy face I shall see.
John Bruce

How can I better serve thee, Lord,
Thou who hast done so much for me?
Faltering and weak my labour has been;
O that my life may tell for thee!

*Here at the cross in this sacred hour,
Here at the source of reviving power,
Helpless indeed, I come with my need;
Lord, for thy service, fit me I plead.
Bramwell Coles*

O Jesus, I have promised
To serve thee to the end,
Be thou for ever near me,
My Master and my friend.
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway,
If thou wilt be my guide.
John Ernest Bode

If so poor a soul as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service, claim
All I have and all I am.
Charles Wesley

I have pleasure in his service,
More than all, more than all.
Ruth Tracy

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.
Washington Gladden

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.
John Greenleaf Whittier

In the secret of thy presence,
Where the pure in heart may dwell,
Are the springs of sacred service
And a power that none can tell... .
Albert Orsborn

Blessèd Lord, to see thee truly,
Then to tell as I have seen,
This shall rule my life supremely,
This shall be the sacred gleam.
Sealed again is all the sealing,
Pledged again my willing heart,
First to know thee, then to serve thee,
Then to see thee as thou art.

Albert Orsborn

Saviour, if my feet have faltered
On the pathway of the cross,
If my purposes have altered
Or my gold be mixed with dross,
O forbid me not thy service,
Keep me yet in thy employ,
Pass me through a sterner cleansing
If I may but give thee joy!

Albert Orsborn

I must love thee, love must rule me,
Springing up and flowing forth
From a childlike heart within me,
Or my work is nothing worth.
Love with passion and with patience,
Love with principle and fire,
Love with heart and mind and utterance,
Serving Christ my one desire.

Albert Orsborn

In service which thy love appoints
There are no bonds for me;
My secret heart is taught the truth
That makes thy children free:
A life of self-renouncing love
Is one of liberty.

Anna Laetitia Waring

All verses of songs from *The Song Book of The Salvation Army (SASB)*.

3. *Servant Leadership** uses Jesus as the supreme example.

WORSHIP

1. That we worship God by the way we live is at the heart of the International Spiritual Life Commission's 'Call to Worship', presented more fully in the IHQ publication that followed its deliberations, *Called to be God's People*.*
2. Culturally relevant and innovative online means of worship were introduced as COVID-19 took its grip throughout the world. Innovations continue, presenting fresh ways of making worship available to a wider public.

CONFIDENCE

1. John Gowans addressed this in his song 'Someone cares':
Ours is not a distant God, remote, unfeeling,
Who is careless of our loneliness and pain,
Through the ministry of men he gives his healing,
In their dedicated hands brings hope again.

TAKE RESPONSIBILITY

RAISE AND NURTURE EVERY GENERATION

1. The IHQ publication, *From Generation to Generation*** , shows how mutually-supportive connectedness between generations is rooted in Scripture and is God's will for his world. The full benefit of this book is best enjoyed when generations take time to study it together.
2. *From Generation to Generation* begins by highlighting the rapid pace of change that makes life dramatically and radically different among generations.
3. See the 'Stretch marks' chapter in *From Generation to Generation*.
4. Junior soldiery and infrastructure are covered in the 'Mould me' chapter of *From Generation to Generation*.

COSTLY COMPASSION

1. References relating to healing include: Mark 1:40-42; John 11:38-44; John 9:1-7; Mark 7:31-37 and Matthew 11:5.
2. See 'The cost of love' in the *One Army* resources 'In Love' booklet.
3. Also covered in 'The cost of love' in the *One Army* resources 'In Love' booklet.
4. See 'The Salvation Army and Hope' in the *One Army* resources 'In Hope' booklet.

INCLUSION

1. General Rader shares this in his 2015 publication, *To Seize this Day of Salvation*.
2. The Salvation Army's International Mission Statement: The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in his name without discrimination.

DAY BY DAY

THE START

1. How Jesus helps Peter understand this principle can be seen in John 21:20-22.
2. Psalm 139:15 speaks of God's all-knowing.

THE DISTANCE

1. From the parable of the Good Samaritan, Luke 10:32.

THE EXPERIENCE

1. The day by day transformation is highlighted in 2 Corinthians 3:18.

THE END

1. This is how God describes himself at the end of time – Revelation 22:13.
2. SASB 79.

*By Robert Street

** By Robert and Janet Street

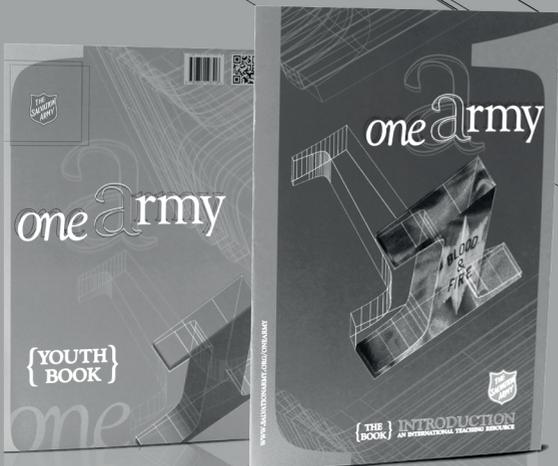
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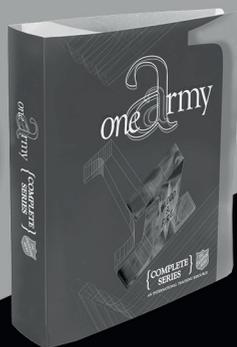
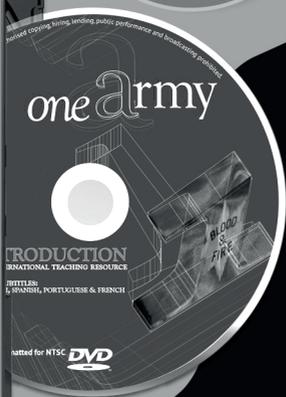
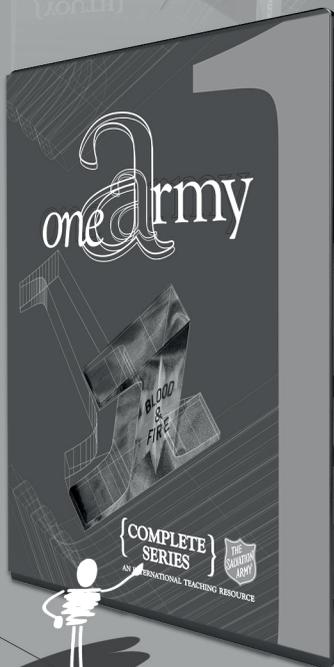
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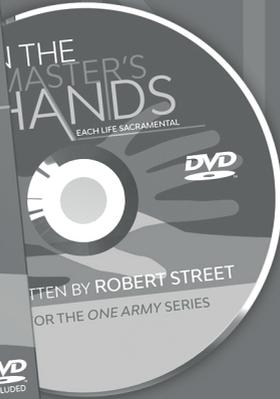
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Written by Nick Coke

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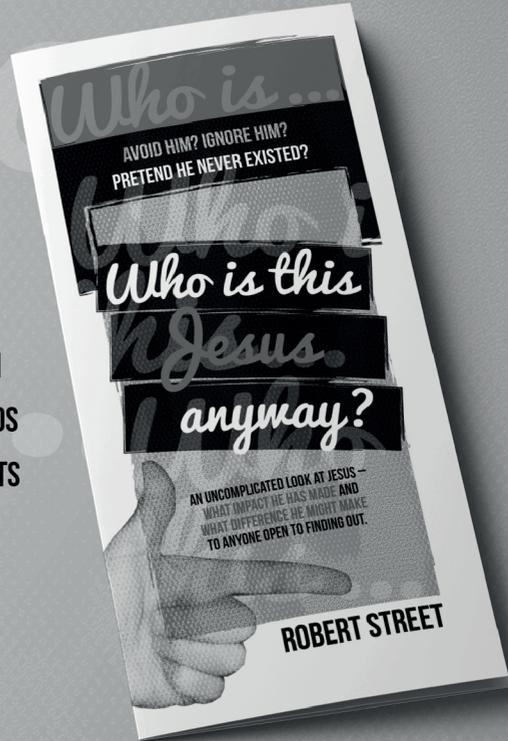
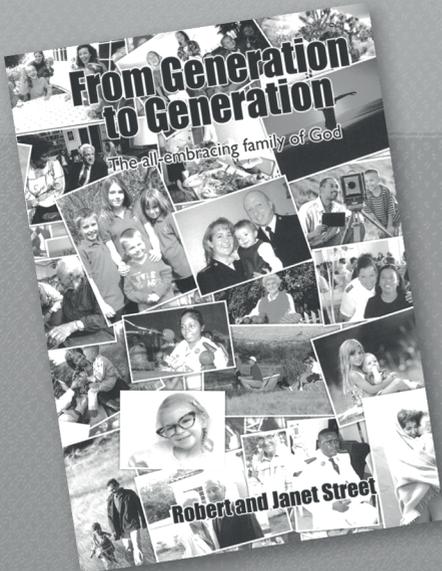


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A CALL TO CONFIDENCE IN THE GOSPEL

▶ **TAKE RESPONSIBILITY**

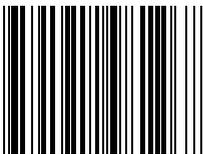
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A CALL TO COSTLY COMPASSION

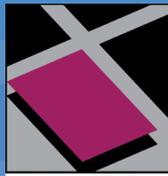
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